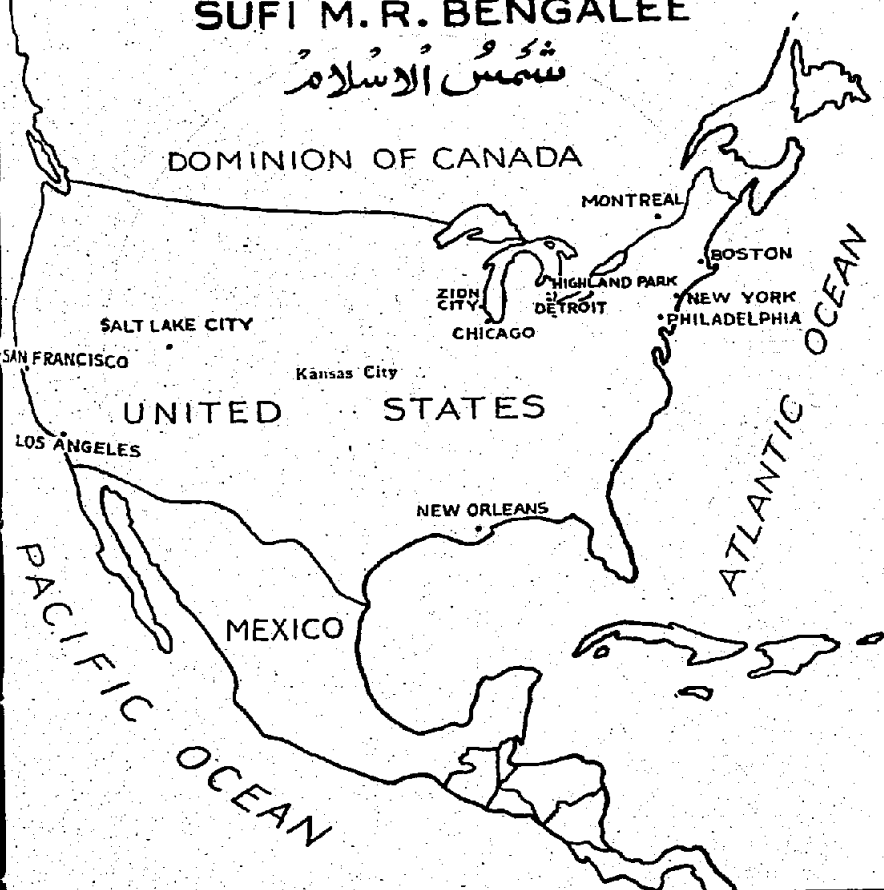


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFİ M. R. BENGALĒE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Qur'an. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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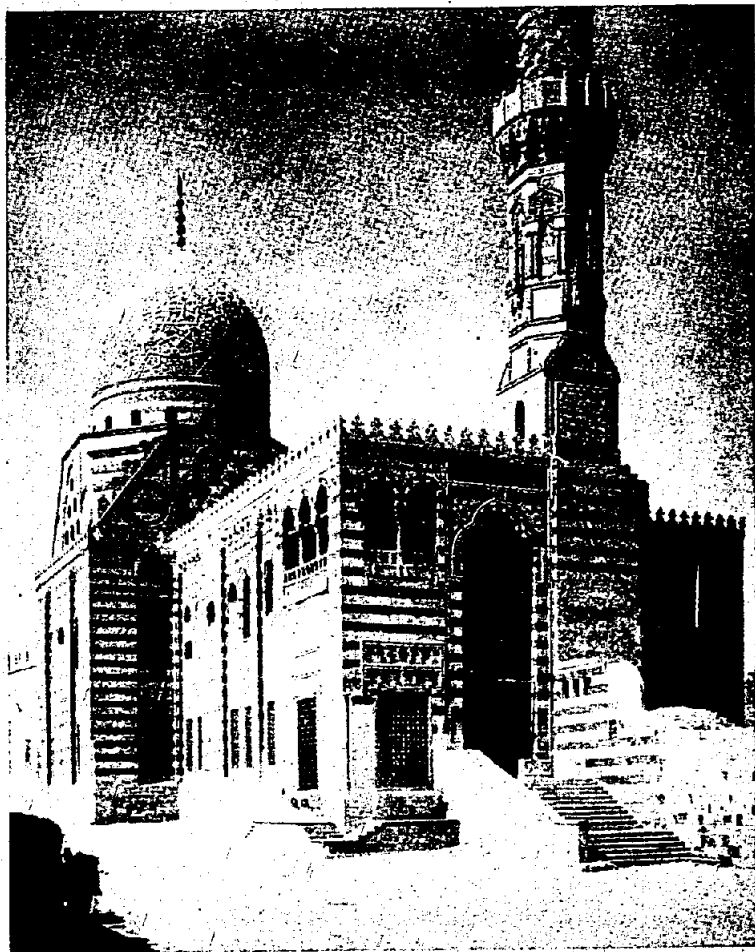
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THE MOSQUE OF KAIT-BEY,
CAIRO, EGYPT



*Mosque with Tomb of Kait Bey, built in the 15th Century
It is regarded as one of the most beautiful and the purest
monuments of Egypt.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الَّذِيْنَ عِنْدَ اللَّهِ لَاسَافِرٌ

A Passage from the Holy Quran

Transliteration

Inna fee khalq-i-ssamaawaati wal ardh-i waktilaafi-llaili wanna-haari la-aayaati-lli-tili albaah.

Alladheena yadhikuroona-llaaha quiyaaman wa quowoodan wa alaa junoobihim wa yatafakkaroonna fee khalq-i-ssamaawaati wal ardh: Rabbanaa Maa khalaqta haadhaa baatila: Subhaanaka fa-quinaa adhaaba-maar.

Rabbanaa innaka man tukhili-maara fa-quad akhzaitah; Wa maa li-zzaalimeena min ansaar.

Rabbanaa Inna-maa sami'naa munaadiyan unaadee lil-eemaani an aaminoo bi Rabbikum fa aamanaa; Rabbanaa faghfir lana dhunoobanaa wa kaffir annaa sayyi-atinaa wa tawaffanaa ma-al abraar.

Rabbanaa wa natinaa maa wa-adanaa alaa Rusulika wala tukh-zinaa yawmal quiyaamah. Innaka laa tukhliful mee-aad. (111-190-194)

Translation

Verily, in the creation of the heavens and the earth and in the alternation of the night and the day are signs for men of understanding.

Such as remember Allah, standing, sitting, and reclining, and ponder over the creation of the heavens and the earth, (and say): Our Lord! Thou createdest not this in vain. Glory be to Thee! Save us from the chastisement of the fire.

Our Lord! Whom Thou caustest to enter the fire, him, indeed Thou has put to disgrace. And for the wrong-doers there shall be no helpers.

Our Lord! Verily, We have heard a crier calling unto faith: "Believe ye in the Lord!" So we believed. Our Lord! Therefore forgive us our sins and remit from us our evil deeds, and make us die the death of the righteous.

Our Lord! And give us that which Thou hast promised to us by Thy messengers and disgrace us not upon the day of Resurrection. Verily, Thou breakest not Thy promise. (111—190—194)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Abu Saeed Khudree relates that the Holy Prophet said: "When you see a man is accustomed to visit the Mosque regularly, bear witness that he is a true believer because God says, 'Verily, those who believe in Allah and in the Last Day inhabit the Mosque of Allah.'" (Tirmudhi)

Abu Hurairah reports that the Holy Prophet related that God said: "I challenge to fight the man who shows enmity to my friends. Nothing is dearer to Me than obligatory prayers with which My servants can attain My Nearness and it is with **Nawafil**-supererogatory prayers that My servants increase in My nearness and become dear to Me and I love them so much that I become their ears with which they hear, I become their eyes with which they see, I become their hands with which they touch and I become their feet with which they walk. I grant them what they want and I give them refuge when they seek it." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever fasts faithfully and carefully, during the month of Ramadhan, his previous sins are forgiven." (Bukhari)

Abu Hurairah reports that the Holy Prophet said: "Whosoever gets up at night and offers prayers during the month of Ramadhan, faithfully and carefully, his previous sins are forgiven." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "Whosoever does not give up falsehoods and evil deeds, while fasting, God does not need his abstaining from food and drink." (Bukhari)

Abu Hurairah relates that the Holy Prophet said: "God says, 'All good deeds of man is for himself except the fast which is for me; I am the reward of it (fast).' Fasts are shield and protection for him. If any one of you is fasting, he must not indulge in abusive language or in unnecessary talks. If somebody wants to quarrel with him, he must say, 'I am fasting.' By Allah, in whose hands is my life, the smell of the mouth of the man who fasts is sweeter to God than that of the musk. The man who keeps fast is blessed with two pleasures—one when he breaks his fast and eats and the other when he will meet his Lord." (Bukhari)

Ibn Abbas reports: "The Holy Prophet was the most generous of men and he was most charitable in the month of Ramadhan." (Bukhari).

Excerpts From The Writings

of

**Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi**

(1836-1908)

History proves abundantly and the Holy Quran refers in clear and unambiguous terms in various places to the fact that the advent of the Holy Prophet Mohammad, (peace and the blessings of Allah be on him), took place at a time when idolatry, superstition and creature-worship reigned supreme all over the world and all people had abandoned the truth, and having forgotten the right path, each community had adopted its own course of corruption. In Arabia itself idolatry was in full swing; in Persia fire-worship had caught the imagination of the people; in India in addition to idolatry, various kinds of creature-worship had come into vogue, and it was at this time that the Hindu Scriptures called "Puranas", which exalted scores of men to the dignity of God-head and laid the foundation of "Avatar worship" were written. As to Christianity, it was the worst of all religions in the opinion of Rev. Mr. Robart and other eminent English thinkers, and the lax morals and impiety of the Christian clergy were a blot on the Christian religion; and according to Christian beliefs, not one or two, but many sons of Adam had usurped the place of God. Hence the advent of the Holy Prophet Muhammad, (may peace and blessings of God be on him), at a time of such universal religious degeneration when the very conditions of the age sorely demanded great Reformer and Redeemer and Divine guidance, and his inspiring a whole populace with an ardent love of monotheism and good deeds, and his stamping out of idolatry and creature-worship, the mother of all evils, are eloquent testimonies to the fact that he was a true prophet of God and superior to all other prophets. His truth is evident from the fact that at that time of universal religious degradation, the world was in sore need of a true guide and God's law demanded a true reformer. Hence, just as at the time of draught when the whole world is on the point of destruction on account of famine, God sends down His rain; and just as at the time when millions of lives are lost through

the outbreak of some pestilence, the atmosphere clears up and some heavenly remedy comes into existence; and just as at the time when a nation is in the grip of a tyrant, some one rises up to mete out justice to the oppressed and to redress their grievances, so also there is a divine law which has been in operation from times immemorial, and it is that when some kind of evil and impiety reaches its limits, God's mercy turns to the removal of the same; that is to say, when people forget the path of God and forsake monotheism and love of truth, the Creator endows some one from among His servants with perfect vision and grants him the honour of communion with Him and revelation from Him for the guidance of humanity, so that he may restore them to their original piety and purity. The secret underlying this principle is that the Lord Who is the Sustainer of the worlds and to Whose sustaining shelter and protection is due the very existence, and perpetuation of the same does not withhold the operation of any of His benign attributes from His creation nor does He make it inactive or passive, but each attribute of His comes in to play as soon as there is an occasion for it. Therefore since by the mere exercise of reason, the proposition becomes self-evident that with a view to uproot an evil, that attribute of God which is its very antithesis comes into operation, and since it is a fact that at the time of the advent of the Holy Prophet Muhammad, (may peace and blessings of Allah be on him), the evil of abandonment by all the races, and nations of the world of the straight path of the Unity of God, sincerity and love of the truth, was becoming uppermost and it is universally known that it was the Holy Prophet Muhammad, (peace and blessings of Allah be on him), and none else who uprooted the evil, which thus subsisted, and brought a whole world out from the darkness of idolatry and worship of living beings, and restored them to monotheism; the conclusion irresistibly follows that the Holy Prophet was a true prophet of God. It is for this reason that God also draws our attention to this argument in the following Quranic verses—

“We swear by the ever Existence of Godhead, the Sole Source of all favours of guidance and sustenance and the collection of all the perfect attributes that We sent to many communities and the races prophets before you but the former became corrupted through the seduction of Satan and hence to-day Satan is their friend, adviser and guide; and this Book has been revealed that the points of differences among them

may be decided and the fact is that the whole world had become dead so God sent down water from the heavens and restored anew the dead earth to life. This is a sign of the truth of this Book for a people who hear *i.e.*, for the seekers-after-truth."

Now see how nicely and beautifully the above mentioned three propositions from which we have deduced the truth of the Holy Prophet as a divine guide have been embodied in the verses referred to above. First, by comparing the hearts of those who are lead astray and who continue in that state for centuries to a dry and dead earth, and the word of God *i.e.*, revelation, to water which comes from the heaven, attention has been drawn to that primeval law on account of which at the time of extreme dearth of rain, the mercy of God saves humanity from utter destruction; and it has also been made manifest that the operation of this law is not confined only to physical water but that at the time of extreme spiritual draught which is synonymous with the spread of general decay in religion, spiritual water also descends and in that case also divine mercy manifests itself with a view to break up the predominance of corrupted human hearts. Secondly, in those verses it has also been pointed out that at the time of the Holy Prophet's advent the world was corrupted, and in this way it has been claimed that those spiritually dead were restored to life by the holy words of God. Thirdly, it has been shown at the end of the verses that in this fact there is the sign of the truth of this Book. God has thereby directed the seekers after truth to draw the conclusion that the Holy Quran is the Book of God.

Just as this argument on the one hand proves that the Holy Prophet was a true prophet of God, so it also proves his superiority to all other prophets in as much as he had to face the whole world, and the task that was entrusted to him was really the task of a thousand or two thousand prophets; but since it was decreed by the Almighty God that the entire human race should be like one nation and one community and all ideas of strangeness and alienism should vanish and that this race of humanity should end as it began in unity. He sent His last guidance as one common Code to the whole world. And on account of the opening of roads of communication and commencement of mutual intercourse between nations and countries, a process of unification was already in progress, and on account of such intercourse becoming permanent the thoughts and ideas of one country began to

influence other countries, which process is still in progress and all the means of communication such as railways, telegraphs, steamships etc., invented by human genius unmistakably go to show that it is the intention of the Omnipotent Creator to convert one day all the nations of the world into one nation. However, the mission of previous prophets were limited, for, their message was confined to particular tribes but the mission of the Holy Prophet was unlimited and universal for his message was universal. This is the reason why the Holy Quran contains a refutation of all the false religions of the world while the New Testament refers to the lax morals of the Jews only. Therefore the superiority and pre-eminence of the Holy Prophet is evident from the universality of his mission. Moreover, the fact is self-evident that to stamp out idolatry and worship of living beings, and to deeply impress on human hearts the theory of monotheism and the glory of God, are the highest and most excellent of virtues. Can anybody then deny that these virtues have been displayed by the Holy Prophet to an extent absolutely unparalleled in the history of the prophets? There is no other book in the world besides the Holy Quran which has kept errors of God's creatures firmly embedded to the doctrine of His unity and it is manifest that the greatest is he who brings about the greatest reformation. (Barahin-i-Ahmediyya)

How omnipotent and all-supporting is God whom I have found, and how mighty are the powers of God whom I have seen. The Truth is, nothing is impossible with Him except that which is contrary to His Book and promise.

Therefore, when thou prayest, pray not like the ignorant naturalists who believe in a fantastic law of nature which is not confirmed by the seal of God's Book. They are the rejected ones of God and their prayers will not be accepted. They are blind and not seeing, dead and not living. They set against God the laws which their own fancy has framed and put limits to the infinite Divine powers and think Him to be weak. Hence, they will be dealt with, according to their lack of faith.

But, when thou standest up for prayers, thou must have certainty of faith that thy God has power over all things. Then thy prayers will be answered and thou wilt witness the wonders of Divine powers as I have witnessed. My testimony in this matter is based upon experience and not upon stories. How can a man's prayers be answered who does not believe that God is all-powerful and how can he

Alchemy of Happiness

By

Imam Abu Hamid Muhammad Al-Ghazali
(1059-1111 A. D.)

The Knowledge of God

It is a well-known saying of the Prophet that "He who knows himself, knows God;" that is, by contemplation of his own being and attributes man arrives at some knowledge of God. But since many who contemplate themselves do not find God, it follows that there must be some special way of doing so. As a matter of fact, there are two methods of arriving at this knowledge, but one is so abstruse that it is not adapted to ordinary intelligences, and therefore is better left unexplained. The other method is as follows: When a man considers himself he knows that there was a time when he was non-existent, as it is written in the Koran: "Does it now occur to man that there was a time when he was nothing?" Further, he knows that he was made out of a drop of water in which there was neither intellect, nor hearing, sight, head, hands, feet, etc. From this it is obvious that, whatever degree of perfection he may have arrived at, he did not make himself, nor can he now make a single hair.

How much more helpless, then, was his condition when

he inspired to pray at the time of his great difficulties the solution of which, he thinks, is against the law of nature? But thou, blessed man, be not so wanting in faith. Thy God is the One Who has suspended countless stars without pillars, and Who has created the heavens and the earth out of nothing. Dost thou distrust that thy God will fail to accomplish thy object? Nay, thy mistrust will disappoint thee. Our God is full of unbounded and wonderful powers which can be witnessed by those only who become His in truth and in faith. He manifests not His wonderful powers unto those who do not firmly believe in His omnipotence and who are not truly faithful to Him.

(Kishti-e-Nooh)

he was a mere drop of water! Thus, as we have seen in the first chapter, he finds in his own being reflected in miniature, so to speak, the power, wisdom, and love of the Creator. If all the sages of the world were assembled, and their lives prolonged for an indefinite time, they could not effect any improvement in the construction of a single part of the body.

For instance, in the adaption of the front and side-teeth to the mastication of food, and in the construction of the tongue, salivating glands, and throat for its deglutition, we find a contrivance which cannot be improved upon. Similarly, whoever considers his hand, with its five fingers of unequal lengths, four of them with three joints and the thumb with only two, and the way in which it can be used for grasping, or for carrying, or for smiting, will frankly acknowledge that no amount of human wisdom could better it by altering the number and arrangement of the fingers, or in any other way.

When a man further considers how his various wants of food, lodging, etc., are amply supplied from the storehouse of creation, he becomes aware that God's mercy is as great as His power and wisdom, as He has Himself said, "My mercy is greater than My wrath," and according to the Prophet's saying, "God is more tender to His servants than a mother to her suckling child." Thus from his own creation man comes to know God's existence, from the wonders of his bodily frame God's power and wisdom, and from the ample provision made for his various needs God's love. In this way the knowledge of oneself becomes a key to the knowledge of God.

Not only are man's attributes a reflection of God's attributes, but the mode of existence of man's soul affords some insight into God's mode of existence. That is to say, both God and the soul are invisible, indivisible, unconfined by space and time, and outside the categories of quantity and quality; nor can the ideas of shape, colour, or size attach to them. People find it hard to form a conception of such realities as are devoid of quality and quantity, etc., but a similar difficulty attaches to the conception of our every-day feelings, such as anger, pain, pleasure or love. They are thought-concepts, and cannot be cognised by the senses; whereas quality, quantity, etc. are sense-concepts. Just as the ear cannot take cognisance

of color, nor the eye of sound, so, in conceiving of the ultimate realities, God and the soul, we find ourselves in a region in which sense-concepts can bear no part.. So much, however, we can see, that, as God is Ruler of the universe, and, being Himself beyond space and time, quantity and quality, governs things that are so conditioned, so the soul rules the body and its members, being itself invisible, indivisible, and unlocated in any special part. For how can the indivisible be located in that which is divisible? From all this we see how true is the saying of the Prophet, "God created man in His own likeness."

And, as we arrive at some knowledge of God's essence and attributes from the contemplation of the soul's essence and attributes, so we come to understand God's method of working and government and delegation of power to angelic forces, etc., by observing how each of us governs his own little kingdom. To take a simple instance; suppose a man wishes to write the name of God. First of all the wish is conceived in his heart, it is then conveyed to the brain by the vital spirits, the form of the word "God" takes shape in the thought-chamber of the brain, thence it travels by the nerve-channels, and sets in motion the fingers, which in their turn set in motion the pen, and thus the name "God" is traced on paper exactly as it had been conceived in the writer's brain. Similarly, when God wills a thing it appears in the spiritual plane, which in the Koran is called "The Throne"; from the throne it passes, by a spiritual current, to a lower plane called "The Chair"; then the shape of it appears on the "Tablet of Destiny"; whence, by the meditation of the forces called "angels," it assumes actuality, and appears on the earth in the form of plants, trees, and animals, representing the will and thought of God, as the written letters represent the wish conceived in the heart and the shape present in the brain of the writer.

No one can understand a king but a king; therefore God has made each of us a king in miniature, so to speak, over a kingdom which is an infinitely reduced copy of His own. In the kingdom of man God's "throne" is represented by the soul, the Archangel by the heart, "the chair" by the brain, "the tablet" by the treasure-chamber of thought. The soul, itself unlocated and indivisible, governs the body

as God governs the universe. In short, each of us is entrusted with a little kingdom, and charged not to be careless in the administration of it.

As regards the recognition of God's providence, there are many degrees of knowledge. The mere physicist is like an ant who, crawling on a sheet of paper and observing black letters spreading over it, should refer the cause to the pen alone. The astronomer is like an ant of somewhat wider vision who should catch sight of the fingers moving the pen, i.e. he knows that the elements are under the power of the stars, but he does not know that the stars are under the power of the angels. Thus, owing to the different degree of perception in people, disputes must arise in tracing effects to causes. Those whose eyes never see beyond the world of phenomena must be constant, or there could be no such thing as science; but it is a great error to mistake the slaves for the master.

As long as this difference in the perceptive faculty of observers exist, disputes must necessarily go on. It is as if some blind men, hearing that an elephant had come to their town, should go and examine it. The only knowledge of it which they can obtain comes through the sense of touch; so one handles the animal's leg, another his tusk, another his ear, and, according to their several perceptions, pronounce it to be a column, a thick pole, or a quilt, each taking a part for the whole. So the physicist and astronomer confound the laws they perceive with the Lawgiver. A similar mistake is attributed to Abraham in the Koran, where it is related that he turned successively to stars, moon, and sun as the objects of his worship, till, grown aware of Him who made all these, he exclaimed, "I love not them that set."

We have a common instance of this referring to second causes what ought to be referred to the First Cause in the case of so-called illness. For instance, if a man ceases to take any interest in worldly matters, conceives a distaste for common pleasures, and appears sunk in depression, the doctor will say, "This is a case of melancholy, and requires such and such a prescription." The physicist will say, "This is a dryness of the brain caused by hot weather and cannot be relieved till the air becomes moist." The

astrologer will attribute it to some particular conjunction or opposition of planets. "Thus far their wisdom reaches," says the Koran. It does not occur to them that what has really happened is this: that the Almighty has a concern for the welfare of that man, and has therefore commanded his servants, the planets or the elements, to produce such a condition in him that he may turn from the world to his Maker. The knowledge of this fact is a lustrous pearl from the ocean of inspirational knowledge, to which all other forms of knowledge are as islands in the sea.

The doctor, physicist, and astrologer are doubtless right each in his particular branch of knowledge, but they do not see that illness is, so to speak, a cord of love by which God draws to Himself the saints concerning whom He has said, "I was sick and ye visited Me not." Illness itself is one of those forms of experience by which man arrives at the knowledge of God, as He says by the mouth of His Prophet, "Sicknesses themselves are My servants, and are attached to My chosen."

The foregoing remarks may enable us to enter a little more fully into the meaning of those exclamations so often on the lips of the Faithful: "God is holy," "Praise be to God," "There is no God but God," "God is great." Concerning the last we may say that it does not mean that God is greater than creation, for creation is His manifestation as light manifests the sun, and it would not be correct to say that the sun is greater than its own light. It rather means that God's greatness immeasurably transcends our own cognitive faculties, and that we can only form a very dim and imperfect idea of it. If a child asks us to explain to him the pleasure which exists in wielding sovereignty, we may say it is like the pleasure he feels in playing bat and ball though in reality the two have nothing in common except that they both come under the category of pleasure. Thus, the exclamation "God is great" means that His greatness far exceeds all our powers of comprehension. Moreover, such imperfect knowledge of God as we can attain to is not a mere speculative knowledge, but must be accompanied by devotion and worship. When a man dies he has to do with God alone, and if we have to live with a person, our happiness entirely depends

on the degree of affection we feel toward him. Love is the seed of happiness, and love to God is fostered and developed by worship. Such worship and constant remembrance of God implies a certain degree of austerity and curbing of bodily appetites. Not that a man is intended altogether to abolish these, for then the human race would perish. But strict limits must be set for their indulgence, and as a man is not the best judge on his own case as to what these limits should be, he had better consult some spiritual guide on the subject. Such spiritual guides are the prophets, and the laws which they have laid down under divine inspiration prescribe the limits which must be observed in these matters. He who transgresses these limits "wrong his own soul," as it is written in the Koran.

Notwithstanding this clear pronouncement of the Koran there are those who, through their ignorance of God, do transgress these limits, and this ignorance may be due to several different causes: Firstly, there are some who, failing to find God by observation, conclude that there is no God and that this world of wonders made itself, or existed from everlasting. They are like a man who, seeing a beautifully-written letter, should suppose that it had written itself without a writer, or had always existed. People in this state of mind are so far gone in error that it is of little use to argue with them. Such are some of the physicists and astronomers to whom we referred above.

Some, through ignorance of the real nature of the soul repudiate the doctrine of a future life, in which man will be called to account and be rewarded or punished. They regard themselves as no better than animals or vegetables, and equally perishable. Some, on the other hand, believe in God and a future life, but with a weak belief. They say to themselves, "God is great and independent of us; our worship or abstinence from worship is a matter of entire indifference to Him." Their state of mind is like that of a sick man who, when perscribed a certain regime by his doctor should say, "Well, if I follow it or don't follow it, what does it matter to the doctor?" It certainly does matter to the doctor, but the patient may destroy himself by his disobedience. Just as surely as unchecked sickness of body ends in bodily death, so does uncured disease of the soul end in future misery, according to the saying of the Koran,

"Only those shall be saved who come to God with a sound heart."

A fourth kind of unbelievers are those who say. "The Law tells us to abstain from anger, lust, and hypocrisy. This is plainly impossible, for a man is created with these qualities inherent in him. You might as well tell us to make black white." These foolish people ignore the fact that the law does not tell us to uproot these passions, but to restrain them within due limits, so that, by avoiding the greater sins, we may obtain forgiveness of the smaller ones. Even the Prophet of God said, "I am a man like you, and get angry like others"; and in the Koran it is written. "God loves those who swallow down their anger," not those who have no anger at all.

A fifth class lay stress on the beneficence of God, and ignore His justice, saying to themselves, "Well, whatever we do God is merciful." They do not consider that, though God is merciful, thousands of human beings perish miserably in hunger and disease. They know that whosoever wishes for a livelihood, or for wealth, or learning, must not merely say, "God is merciful," but must exert himself. Although the Koran says, "Every living creature's support comes from God," it is also written "Man obtains nothing except by striving." The fact is, such teaching is really from the devil, and such people only speak with their lips and not with their heart.

A sixth class claim to have reached such a degree of sanctity that sin cannot affect them. Yet, if you treat one of them with disrespect, he will bear a grudge against you for years, and if one of them be deprived of a morsel of food which he thinks his due, the whole world will appear dark and narrow to him. Even if any of them do really conquer their passions, they have no right to make such a claim, for the prophets, the highest of human kind, constantly confessed and bewailed their sins. Some of them had such a dread of sin that they even abstained from lawful things; thus, it is related of the Prophet that, one day, when a date had been brought to him he would not eat it, as he was not sure it had been lawfully obtained. Whereas these free-livers will swallow gallons of wine, and claim (I shudder as I write) to be superior to the Prophet whose sanctity was endangered by a date, while theirs is unaffected

TAOISM

By Late Kedar Nath Das Gupta

TAOISM is a religion practised principally in China. It has about fifty million adherents.

Lao-Tze, the name by which the founder of Taoism is known throughout the civilized world, was born in China in the year 604 B.C. He was the son of a peasant woman, a widow of poor circumstances. His youth is obscure but judging from the poverty of the class into which he was born, we may assume that his struggle for education was long and difficult. He lived alone, he studied alone, and he meditated alone. As years advanced upon him, honor and dignity came with them, and he was appointed librarian of the Chou dynasty. This important appointment was the turning point in the philosopher's life. He emerged from the struggle for knowledge to find himself in the midst of the accumulated knowledge of the world, and it is easy to understand that the frail-bodied, large-headed sage found in the archives the elements of his great metaphysical system. Nothing whatever is known of his private life. He apparently married, for the names of his sons and grandsons are recorded by the Chinese historians.

The Chou dynasty, 1050 to 256 B.C., was one of the warring periods in Chinese history. Strife and philosophy are incompatible, and Lao-Tze was most outspoken in his condemnation of the theory of war and aggression. At last, growing weary

by all that wine! Surely they deserve that the devil should drag them down to perdition. Real saints know that he who does not master his appetites does not deserve the name of a man, and that the true Moslem is one who will cheerfully acknowledge the limits imposed by Law. He who endeavors, on whatever pretext to ignore its obligations is certainly under Satanic influence, and should be talked to, not with a pen, but with a sword. These pseudo-mystics sometimes pretend to be drowned in a sea of wonder, but if you ask them what they are wondering at they do not know. They should be told to wonder as much as they please, but at the same time to remember that the Almighty is their Creator and that they are His servants. (Kimiya-i-Saada, translated by C. Field)

of strifes and princes and the inconsistencies of society, Lao-Tze arranged the affairs of his office in proper order and pleaded for the privilege of retiring forever from the sight of men. This being granted, and his own age and infirmity being great, he mounted upon the back of his favorite ox and rode slowly away towards the boundaries which lie between China and the great mountains. At the gate of China which leads to the Northwest, he alighted for a short time, long enough to prepare his only literary and spiritual work, the *Toa-Teh-King*; this was done at the request of the gatekeeper, Yin Hsi, who was himself a great astrologer and mystic. After completing his writing and presenting it to Yin Hsi, Lao-Tze remounted his ox and continued alone through the gate into the wild and desolate country that lay beyond. This, transpiring in his ninetieth year, is the last known trace of Lao-Tze. He disappeared from China and was never heard of again.

The Taoist doctrine must be considered from both its theoretical and its practical aspects. The theory of Taoism is summed up in the understanding of the nature of Tao, the Way, which is the mystic principle of the universe. According to Taoism, religion consists in following the divine way of the universe. The practical aspect is the simple or obscure method of living. Taoism in practice becomes a philosophy of right use, of economy of resource, moderation of emotion, and all other reasonable courses of action which contribute to physical security and mental balance. It was also an economic and political philosophy. It advocated frugality, simplicity and the joys of peasant life in contact with the soil. It opposed the educational program of the Confucianists and advocated the theory that the people should be kept in innocence (not in ignorance). The Taoist philosophy is responsible for that remarkable trait of the Chinese, namely, their contentment in situations which offer a minimum of comfort, and for their prizing of culture above possessions.

In politics Taoism opposed a highly centralized government and favored the maximum autonomy for the people. Lao-Tze and his successors promoted the small village state which enjoyed full autonomy and lived in harmony with its neighbors. All forms of bondage and legal restraints were opposed. Non-resistance was exalted and militarism was condemned.

The Taoists were mystics, but they were practical mystics, who hoped to realize the best social order through a harmonious relationship with the Tao. Their ideal was "this-wordly."

The Fast of Ramadhan

1. It is incumbent on every adult Moslem, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her periods, must not fast. But omissions in these cases must be made good on other days. Aged people; those afflicted with disease of long standing

Their mysticism had three stages: (1) purgation, casting out selfishness and self-seeking; (2) union with the Tao, by which the individual lost his individuality with the destruction of the contraries; and (3) power, which enabled the individual merged with the Tao to escape the limitations of time and space.

The early mystic practised breathing and abstaining from food, and sought longevity and a future life in the Taoist paradise. The religious aspect did not become prominent, however, until the Han dynasty, 206 B.C.-221 A.D., when the Taoists occupied themselves in compounding the elixir of life and in making journeys to the Isles of the Immortals.

The rise of Taoism as a church is attributed to Chang Tao-Ling (born 34 A.D.), who developed a high degree of magic power which he transmitted to his heirs, together with the political prestige which reputation for such power brought. These took part in a successful rebellion in the latter part of the second century, and established a state based on Taoist principles.

The Taoism of today is not the doctrine as given by Lao-Tze. It now has priests and temples and shrines and altars, and a triad of divinities centering around the deified personality of Lao-Tze himself. The simple, austere doctrine of the Obscure Sage has become a fantastic body of beliefs in which genii of every order impose their influence upon the fate of mortals. This is a rather radical departure from Lao-Tze's philosophy of inaction, which really detachment, man releasing himself from the auto-hypnosis of the things he does, to emphasize the profound truth of what he is.

The main teaching of Taoism: A PERFECT MAN MUST FOLLOW THE DIVINE WAY AND RETURN GOOD FOR EVIL. (ESSENCE OF RELIGIONS By LATE KEDAR NATH DAS GUPTA.)

who do not expect to be strong or well enough to be able to fast; or a woman whose nursing periods and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, or one who is constitutionally so weak as not to be able to fast, may make up for their omission by feeding a man twice a day throughout the Ramadhan.

2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahri*. Observance of *Sahri* though advised, is not an essential condition of fasting. Not having been able to take *Sahri*, is not an excuse to omit a fast. *Sahri* meal should preferably be taken at the latest hour before beginning the fast.

3. Eating or drinking, or doing something unintentionally which otherwise would break the fast or doing so not knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be counted and will have to be made up by observing an extra fast after the Ramadhan.

4. A fast lasts from early dawn (when the eastern horizon is lighted up, before actual sunrise) till actual sunset.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema, are all forbidden to a fasting man and so are sexual relations.

6. If a nursing woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not she must fast instead in other days.

7. The Ramadhan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., *Shawwal*. If, however, the moon is not visible on account of clouds, etc., *Sha'ban* which is the month previous to Ramadhan should be allowed to run 30 days, and then the Ramadhan fasts should be begun. Similarly Ramadhan should be allowed to run 30 days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case 'Id should be observed after completing 30 fasts.

8. A man intentionally breaking a fast of the Ramadhan, or not fasting in Ramadhan, in the absence of an excuse, is guilty of a great sin, and the penalty is 60 fasts without a break for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Moslem world is very particular in observing the

Tarāṭih prayer during Ramadhan, which is the same as the ordinary *Tahajjud* prayer. It is customary to recite in this prayer the whole of the Holy Qurān from beginning to end, by instalments, during the 30 days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. *Tarāṭih* prayer may also be offered like ordinary prayer in 8 Rakats made up of 2 or 4 at a time. Some people also observe 20 Rakats. The prayer is preferably offered in the latter part of the night. It may also be offered after *Isha* (night) prayer and before the saying of *Ḥ'itr*.

10. Pious Moslems also observe the concluding 10 days of the Ramadhan as a period, of special prayer, and remembrance of God. This period, day and night, is spent in a Mosque in prayer and meditation and pious discourses—the people observing it going out only to answer calls of nature. This retirement is called *'Itikaf*.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for complete days one may or may not fast. This rule applies only to the obligatory fasts, i. e., of the month of Ramadhan. Omissions have to be made up later during other days.

OUR DUTY

*Allah seeks not thy birth nor race
He requires thee alone to face !
Lead not hence an ignoble life ;
Be human in every strife.*

*Be pure in body and in soul,
Allah will guide thee reach the goal.*

*Though fat or thin Him loveth well,
All human, beast and mongrel ;
Also prayeth and loveth best
Both birds and trees and all the rest.*

*All Allah made, so loveth all,
Sure, We are His, all great and small
Amēr-Hamza Yusuf of
Bornco, Far-East.*

By Rudyard Kipling

*If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowances for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;*

*If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;*

*If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"*

*If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!*

From "Rewards and Fairies"

The Islamic Method of Slaughter

By A. R. Dard

The head of the felled animal or bird having been extended, the slaughterer takes hold of a portion of the skin of the neck between the thumb and forefinger. Then say-Bismillah Allaho"-Akbar—in the name of Allah, Allah is the most great," he slaughters the animal usually with a sharp and smooth knife. The large blood vessels of the neck, the carotid arteries and jugular veins which supply the brain with blood containing oxygen, are completely divided; and the cut severs all structures on the ventral side of the vertebral column. The central muscles being severed, the dorsal muscles at once pull back the head, leaving an unrestricted vent for the blood. Immediately, blood spurts from the severed carotid arteries in a jet. The blood contained in the body is rapidly pumped out by the heart, which continues to beat for a few minutes.

The cut is continuous and uninterrupted and the knife is not pressed down vertically but it is drawn across the neck horizontally. The cut is not a stab. It is neither low down nor high up, but in the centre of the neck.

This is a description of the ordinary Muslim process of slaughtering animals for food. But it should be remembered that there is no blind rigidity in Islam because such rigidity really tends to defeat its own purpose. A universal and practical religion must have a measure of elasticity in its regulations to make it really serviceable in meeting the varying requirements of man. For instance, if a knife is not available Islam allows, in an emergency, the use of anything sharp-edged which would bleed the animal, but it allows no cruelty. In the same way no rigid method of 'casting' the animal is prescribed by Islam. If necessary the 'casting' may be dispensed with altogether. All that is required is that the method should be humane, convenient and effective. It should involve unnecessary hardship, suffering and pain neither to animal nor to man. Camels

for example may be bled standing with their legs tied. Game is also permissible in Islam. A bird or an animal killed with a gun or an arrow is lawful, but not the one which is strangled, knocked down, gored or beaten to death with a stick or blows.

It should also be remembered that the essential condition of making flesh lawful is that the bird or beast should be shot, slaughtered or killed by bleeding in the name of God. The formula, Bismillah, Allaho-agbar—"In the name of Allah, Allah is the most great." must be recited at the time of killing. Otherwise the flesh would be unclean and unlawful. The space at my disposal does not allow me to discuss here the necessity, significance and importance of this Islamic injunction. All that I would like to remark here in passing is that it has a moral and spiritual value. Man cannot live by flesh alone.

Whatever be the method of ordinary slaughter, animals have to be driven to market and pushed, pulled, poked, and tail-twisted by drovers in order to make them go first into the pens outside and then into the slaughter house itself. By no means can they escape some measure of rough handling. Some animals must be 'cast' or 'thrown' so that their throats may be in a position such as to render the cut effective. From the nature of the case the slaughter of large animals for food purposes must always be a repulsive sight to the ordinary person whose emotions, being powerfully stimulated, lead him to draw conclusions as to the animal's sensations which are contrary to physiological facts.

In a sense all killing is cruel, and if we are to avoid cruelty to animals we should logically abstain from the use of flesh as food and be vegetarians. But Divine Law permits the consumption of the flesh of certain animals; they are created for the service of man, even for his consumption. Hence all that can be reasonably said is that animals should be killed with a minimum of suffering and with due regard to the sentiments and principles of humanity. So the Islamic method forbids the inflicting of unnecessary pain.

The only pain felt by an animal killed in the Islamic way of slaughtering is that of the cut in the skin. This is slight

and momentary. Children often cut their skin without being aware of it. And herbivorous mammals are said to be less sensitive than human beings.

When the cut is made the bleeding is extremely rapid. Cutting of the carotid arteries, by depriving the brain of its blood supply, produces practically instantaneous loss of consciousness. A continuous supply of fresh blood at a high pressure is essential to maintain consciousness. Sir Wm. M. Bayliss M.A., D.Sc., LL.D., F.R.S., Professor of General Physiology in University College, London, says: "It is really indeed the oxygen carried by the fresh blood that is the necessary agent for the continuance of the activity of the brain." Sir Leonard Hill, M.B., LL.D., F.R.S., says: "The fact that the volume of the brain, as seen through a trephine hole, at once shrinks on severance of the carotid arteries and does not recover, shows that there is no compensatory return of circulation by way of the vertebral arteries." Prof. T. B. Wood, C.B.E., M.A., F.R.S., of Cambridge, and Prof. J. Barcroft, C. B. E., M. A., F.R.S. and L. F. Newman, M. A., Director of Agriculture, Cambridge, say: "the intact vertebrals could not possibly maintain a sufficient blood pressure in the brain appreciably to delay loss of consciousness." T. H. Openshaw, C.M.G., "It is impossible to maintain the cerebral blood pressure when both carotids are cut. A sudden profound and permanent fall of the cerebral blood pressure results. This causes profound cerebral anaemia, dulled consciousness, and more or less complete dissensitiveness to painful sensations."

Sir Leonard Hill throws further light on this subject. He says: "Many suppose that the movements of the head, legs and tail which quickly follow the cutting of the throat and the efforts at rising of the head and body from the recumbent position which may occur in the case of an unfastened beast, likewise the presence of the corneal reflex, and the deep, noisy respiration, are signs of consciousness. It is asserted that this consciousness is brought about by a compensatory supply of blood by way of the vertebral arteries.

"In veterinary circles the assertion of a persistent or returning consciousness and capacity of feeling pain is based on the fact that the unfastened beast may make

efforts to get up and escape. The opinion, however, of all leading physiologists, including that of our worldwide authority on the nervous system, Sir Charles Sherrington, is that these movements are merely signs of reflex action carried out by the lower nerve centers. They are seen in pigeons, rabbits, cats and dogs after removal of the great brain. Human experience of anaesthesia shows that the sensory areas of the great brain are far more sensitive than the lower centres; so, too, in the case of an interference with the supply of blood and oxygen by the brain. A monkey shuts its eyes and goes to sleep when the oxygen supply is greatly diminished in the air which it breaths, continues to sit and balance its movements: but it is at first difficult and then impossible to wake it up and make it open its eyes. Later, with still less oxygen supply, the motor centres fail and the animal falls over and convulsive movements occur. Convulsive escape movements are made when the oxygen is greatly and rapidly diminished, but the animal is by then unconscious."

The Director, Department of Applied Physiology, National Institute of Medical Research, writes in the *Lancet*, 1923, II, 1382, that when the throat is cut the centres in the lower parts of the nervous system *viz.*, the spinal bulb and cord—continue to act for a time. Deep, gasping respirations occur, and convulsive movements which press the blood out of the muscles and organs of the belly..... The whole of these actions result in almost complete drainage of blood and tissue-lymph out of the body." Openshaw says that by no other method can all the blood be removed from the body. Blood is forbidden in Islam.

The ordinary Islamic method of slaughtering animals for food is very much like that of the Jews. The chief difference appears to be that in modern Judaism the Shochet (ritual slaughterer) must be examined, passed and certified by the ecclesiastical authority as theoretically proficient and practically competent. A Jew who publicly violates the Sabbath is also ineligible to act as Shochet.

The Board of Deputies of British Jews, London, has collected and published the opinions of foreign experts on the method of slaughtering animals and I quote a few of them to show that the ritual method is superior.

Blot on the Good Name of America

The Detroit riots have smeared a dark blot on this country's good name at the very moment when it could be of the most assistance to the enemy, and at the very point where it could be most effective. Detroit, with its vast automotive industries, is the key city in our "arsenal of democracy." Now the news goes all over the world, to North Africa, among the dark-skinned peoples of India and the South Pacific islands, among the yellow-skinned peoples of Burma, Malaya, Indo-China, Thailand, China and Korea, that black-skinned people are killing and being killed by white-skinned people in free America. These riots, and others resembling them in kind if not in magnitude, show that a certain fraction of our own people have reverted to the jungle.

Prof. Gustav Fritsch of Berlin says: "Meat well drained of blood I consider better than that in which the blood is congealed in the vessels after death."

Prof. Ferdinand Von Klug of Budapest: "The meat of an animal killed by stunning goes bad much more quickly than that of the animal killed by evacuation of blood."

Dr. O. Wohler, Chief Staff Veterinary Officer, Gleiwitz, says that "the meat acquires better appearance and more lasting properties."

The Butchers of Alsfeld say that this method of slaughter "produces better tasting and lasting meat."

The President of the Meat Trades Federation, Gratz, says that it is among the safest and best methods—meat lasts particularly well.

A chemist in the leather trade told Sir Leonard Hill that "the quality of leather is lowered by the presence of blood in the hide; not only is the leather coloured by the blood, but suppleness is diminished."

It is of no use to preach to the hoodlums of any race. Many of them, who might have been saved if they had been reared in a wholesome environment, are now beyond redemption. They have to be rendered harmless by the stern exercise of the police power, and this is being done. But habitual hoodlums alone do not produce riots of this magnitude. There was a mass hysteria, involving members of both races, and producing violence in men who, whatever their innate prejudices, usually keep within the law.

This situation in Detroit requires the most thorough, objective and fully publicized study that can be made. We ought to take the lid off and look squarely at this shameful thing. We ought to know to what extent anti-American individuals and organizations precipitated this outbreak. We know already that race hatred has been spread in Detroit and other American cities. Let us find out who paid for this vile propaganda.

Then let us look further. Mob passion does not reach the pitch it did in Detroit without previous friction. What causes such friction? In Detroit people's nerves have been rasped by bad housing, from which the Negro was the chief sufferer; by congestion on the street cars and in every public place, and by other circumstances in a city which has provided places for thousands of newcomers to work, but has not been able to give them comfort or even decency in their leisure hours. But beyond the natural tension thus created there is an unnatural and dangerous tension brought about by new assertion on the part of the Negro of his equal rights as a citizen and worker and an ancient prejudice on the part of some white people—certainly not all or even a majority—which denies him those rights.

There is a job for the FBI in Detroit. There is also a job for a Congressional committee or some other public body with powers of subpoena and with funds, patience and time to trace every underlying cause of this outbreak. The whole truth will help the well-wishing majority in Detroit and elsewhere to do the quiet fair-minded, undramatic things that stop race riots before they start. (The New York Times.)

Turkey, a New Nation

By Wendell L. Willkie

Turkey is a new republic; it celebrated its nineteenth birthday last fall. It is weaker than some of its European neighbors; when I was there every Turk I spoke to was acutely conscious that his country might be attacked any day. Finally, it is far smaller than it once was—a sprawling empire became a neat, cohesive nation.

In spite of being young, and comparatively weak, and small, Turkey looked good to me. It looked good because it was quite clearly determined to defend its neutrality with every resource at its command. It looked good because it had set its face toward the modern world and was building, hard and fast. It looked good because I saw a great many tough and honest faces, some in uniform and some not, on people who quite obviously had a future to fight for. Finally, it looked good to me because I thought I saw, in Turkey, a nation which had found itself—a sign that the ideas of increasing health, education, freedom, and democracy are as valid in the oldest portions of the world as they are in the newest.

Ankara is not one of the world's large capitals. It is modern, with part of an ancient village left on a hill as if to remind the Turks how far they have already gone. From another hill, on which Ataturk, the father of the new republic, built his own home, you can walk down tree-shaded streets, with broad pavements, to the center of the city. The streets are full of cars; the people are well dressed and busy; the buildings are new and good-looking.

One day I drove out of Ankara, some forty miles into the country to the east. Outside the city's limits, you find yourself in ancient Anatolia. There are a hardness and strength about this countryside which help you understand why Ataturk so resolutely turned his back on Constantinople, the traditional Ottoman capital, now called Istanbul, and put his capital city here in the middle of the Anatolian plain.

For one thing, it is tough country to attack. A small

army, well trained and well equipped, could hold this kind of countryside for a long time against invading mechanized armies.

Shepherds graze their flocks in the hills. But even in the country, there was evidence of the reconstruction which Turkey has pushed so hard in the nineteen years since it became a republic. Men were building a new highway to the east; we drove by steam rollers and stone crushers at work on this road. There is a good deal of modern irrigation—the kind of irrigation which might someday transform large parts of Anatolia into prosperous farming country. The Turks are proud of their progress in public education, irrigation, and industrial developments and were anxious for us to see what they were doing.

In a village we visited, primarily to see a teachers' training school, they had built a house around the village spring. The house was of concrete and glass; it stood in the exact center of the village. On one side was water for drinking; on another there was provision for washing clothes; the children of the village had a stream to play in. As I stood and looked at this pleasant development, I saw veiled women sitting motionless on the roof of a house in their traditional fashion. But I also saw boys and girls who were looking at the clean spring as I was—at something new and good and exciting.

I saw as much of Turkish industry as I could in a short stay. It is not impressive in size compared to the industries of the German nation which may attack it. But it is impressive in its quality and in the promise it holds for the future. I saw airfields and mechanized army equipment, and railroads, and the most advanced type of building construction. I saw all of these and more, and I convinced myself again that the industrial revolution is not the monopoly of any one nation or of any one race. The combustion engine has awakened millions of people in the Middle East—awakened and disturbed them. To these Turks, it has already brought new skills and new hungers. Now that they want the modern world, and have begun to learn how to handle its tools, it is going to be very hard to stop them.

Even more impressive than the industrial and economic reconstruction of Turkey, going on in the middle of the

war, is the social and educational revolution which has taken place. To the visitor's eye in any country clothes furnish a surface indication of the attitude toward change. In Bagdad I had seen government officials, some wearing Western garb, others wearing the traditional robes of the Moslem. In China the President is revered for his compliance with the customs and the dress of old China, while Mme Chiang dresses in the Chinese manner but manages to give the effect of at least a glance at *Vogue*. In Turkey every official proudly and exclusively wears Western dress. The fez has been legally abolished as one of the symbols of the change. The few veiled women one encounters already seem an anachronism. Under the leadership of Ataturk and the determined, capable men who succeeded him, the Turks have literally and figuratively abolished the veils of the ancient East. They have stripped them from the faces of their people and the light that has replaced them is there, one feels, to stay.

And this revolution in age-old custom was brought about without badges or uniforms or mass hysteria. It was achieved without attacking any other country.

America has some reason for special pride in this. Roberts College, outside Istanbul, which I unfortunately could not visit, remains today what it has been for years—an unselfish experiment in the internationalism of education. Its graduates are now sitting behind some of the most important desks in Turkey. They are turning to good use the knowledge and ideas given them by American teachers who had no other purpose than to make the whole world richer by fighting against superstition and ignorance in one part of it.

But even Americans may have difficulty in understanding how deep this question of education cuts all over Asia. We take our schools and our books for granted. Our children are students without our wondering why or how.

In the Turkish countryside you see education for what it is to people who do not take it for granted. I stood in a plain little school, built by the children and their teachers, and listened to young Turkish boys sing their national anthem. I watched them learn their own national folk dances, embodying the gestures of the ancient crafts which

once flourished in Anatolia. But they were being taught according to modern educational methods and they were studying scientific agriculture. It is my deep conviction that opening the books to people in this way is one of the decisive events of history. It is a turning in the road, and one from which there is no turning back.

Modern Turkey is a country which, in spite of its youth and the relative inexperience of its people with freedom and self-government, very definitely has something to fight for. You see this in their speech. It is written large in their new cities, like Ankara, and in their old villages, like those I saw in the Turkish countryside.

But, very naturally, the Turks do not want to fight, knowing how terribly destructive to all their new accomplishment would be an invasion of the German legions. Turkey is a small country. Its sixteen million people have no ambitions outside their own frontiers, and they have no illusions about what they can do to swing the balance in this global war. So they have decided on a policy of armed neutrality. Last fall, they had more than a million of their men in the Turkish Army. They have developed a military machine which makes up in resoluteness and in training much of what it lacks in some branches of modern military equipment. I talked to the assistant chief of staff of the Turkish Army, and I saw his soldiers everywhere I went in the country, standing sentry duty, on maneuvers, in military schools. They impressed me as a very respectable problem for any aggressor nation that might want to use Turkey as a highway to conquest of the East.

Besides seeing Turkey's soldiers, I talked at very considerable length to the leaders of the country's government, the men who were watching Europe with the fearful anxiety of men who did not know when, or even if, they were going to be plunged into a war to save their country.

That is a terrible anxiety to live under. But not a single man in Turkey gave me the slightest hint that there would be anything other than bitter, determined, savage resistance to any threat which jeopardized their peace and safety.

I think this was more than a tale men might fix up to impress a visiting foreigner. I talked with Mr. Saracoglu, the talented and attractive man who is now Turkey's Prime

Minister. I talked with Noumen Bey, the wise and distinguished diplomat who succeeded Mr. Saracoglu as Foreign Minister. I talked to many other members of the government, and to Turkish newspapermen, and to soldiers and to peasants and to workingmen. And the story each of these men told me was the same: "We don't want a war or any part of it. But the first soldier who crosses our frontier will be shot, and before we have stopped shooting in our hills and along our roads and in our forests, there will be a lot of dead foreigners."

They always spoke of "foreigners" and they always insisted that their determination to fight was directed against any country which might attack them, from any direction. But it was clear without their saying it that their immediate fears were riveted in one direction. Today they do not fear us, or our English allies who are also Turkey's allies, or the hard-pressed Russians, although they are troubled about Russia's ultimate designs. Their immediate anxiety lies in the West, in the top-heavy power which has been built up in Europe in the last few years and which threatens to spill over into Asia, across their territory. They look with anxiety and with fear, because they do not want to fight, but not with panic and not with any notion of appeasement. Germany has twice attempted a major "peace offensive" in their capital. And it has twice failed.

They would like to deal with us. They are prepared to trade goods. They produce, in Turkey, nearly one quarter of the world's supply of chrome. Their tobacco and their cotton are badly needed by other countries. With these assets, the Turks can buttress their neutrality, for a time, at any rate. They need foodstuffs—wheat especially—and they need manufacturers and machinery, as I was at pains to discover. And I have been greatly pleased that since my return we have been sending them increasingly large quantities of foodstuffs and other materials. For we are today the only country which can adequately supply them. I deeply believe that it is to our interest to do so, as far as we are able, to prevent Turkish resources from going to our enemies, and to preserve the neutrality of a country which wants to be our friend.—One World.

Book Reviews

The Arabs: A Short History: Phillip K. Hitti, Princeton University Press, Princeton, New Jersey. \$2.00.

This book is an abridgement of Professor Hitti's monumental work, "History of the Arabs," published by The Macmillan Co. It tells simply and concisely the fascinating story of the rise of Islam, its expansion and its mighty contributions to the civilization of the world:

"Arabs were civilized long before we were. When bathing was considered a dangerous practice at the University of Oxford, the world's centers of intellectual progress and urbane living were Baghdad, Cairo, and Cordova. It was the Arabs who conserved the Greek cultural heritage, and Arab scholars were reading Aristotle when Charlemagne was learning to write his name."

"The Arabs.....once set their stamp upon Europe. The elaborate calculations by which he determines the range of trajectory of the projectile from his mighty weapon are the gift of the swarthy-skinned, white-robed man squatting in the shadow of his campfire. Without Arabic numerals, without the Arab symbol and idea of the cipher, of the zero, there would be no modern mathematics, nor any busy little machine-tool shop in the environs of a New England town. Columbus steered the Santa Maria west, confident of the truth of the Arab theory, inherited from the Greeks, that the world was round. Columbus found America." (Preface).

"Between the middle of the eighth and the beginning of the thirteenth centuries, as we have noted before, the Arabic-speaking peoples were the main bearers of the torch of culture and civilization throughout the world, the medium through which ancient science and philosophy were recovered, supplemented and transmitted to make possible the renaissance of Western Europe." (pp. 147).

This book not only presents a vivid picture of the glorious achievements of the Moslems and how deeply the Western world is indebted to them, but removed some of the false impressions created by the misinformed or half-informed and the biased Western writers:

"The story that the caliph's order Amr for six long months fed the numerous bath furnaces of the city with the volumes of the Alexandrian library is, incidentally, one of those tales that make good fiction but bad history. The great Ptolemaic Library was burned as early as 48 B. C. by Julius Caesar. A later one, referred to as the Daughter Library, was destroyed about A. D. 389 as a result of an edict by the Roman Emperor Theodosius. At the time of the Arab conquest, therefore, no library of importance existed in Alexandria and no contemporary writer ever brought the charge against Amr or Umar." (pp. 57).

A book of this kind always is helpful in bridging the chasm of misunderstanding and prejudice; it will prove a hundred times more so at this momentous period of history when there is a crying need for true knowledge and better understanding of the peoples of the earth.

This timely account which is uniquely informative will help greatly toward world understanding. Hence, it deserves wide circulation.

I. H.

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